

The Sustaining Grace of God
1 Peter 5:10-14

Introduction

This morning we will conclude our study of 1 Peter with the apostle's final encouragements, instructions, acknowledgments, doxology and benediction. This has been a good and necessary study to help us respond properly to the radical changes that have already happened in our own society and prepare us for what will be coming in the future. Christianity and the moral standards that arise from it once dominated our nation, but as the church in America became weaker due to poor theology and outright heresy that had infiltrated it, the general society degenerated as described in Romans 1:18-32. As the proper worship of God diminishes, sexual immorality and perversion increase as we have seen happening since the sexual revolution of the 1960's. As a society moves farther away from acknowledging God, it descends into mental depravity. Non-sectarian prayer in public schools was banned in the 1960's and evolution became government dogma by the 1980's. By the beginning of the millennium, society had shifted to a post-modern paradigm in which truth was determined by your feelings and perceptions of the moment and not real facts. We now live in an upside down world with what is good called evil and what is evil called good with the woe pronounced in Isaiah 5:20 coming upon us as the reality of Proverbs 14:34 is experienced, "*Righteousness exalts a nation, but sin is a reproach to any people.*"

Without a proper understanding of God, what He has done for mankind through Jesus Christ, and the hope of His promises, there can only be despair. That is the reason for rise in nihilism, drug and alcohol abuse and the sour dispositions of self-proclaimed progressives and socialists. Even when they manage to make another step toward their vision of utopia, they remain dissatisfied, frustrated and angry because the reality hits them square in the face that the things they supposedly care about get worse instead of better. Their refusal to acknowledge that their godless policies play a major role in increasing racial tension, poverty and economic disparity and even environmental damage does not help them. The contrast to that is what Peter describes is to be true for the Christian who can be at peace even in the midst of suffering because He understands his identity in Christ, his purpose in life, and holds fast to the promises of God for both the near and eternal future.

Turn to 1 Peter 5:10–14. I am going to read this passage from a slightly modified version of the LSB to reflect more accurately the order and wording of the Greek text. ¹⁰ *Now the God of all grace, who called you to His eternal glory in Christ, having suffered a little, will Himself restore, confirm, strengthen and establish you.* ¹¹ *To Him be dominion forever and ever. Amen.* ¹² *Through Silvanus, our faithful brother (as I regard him), I have written to you briefly, exhorting and bearing witness that this is the true grace of God. Stand firm in it!* ¹³ *She who is in Babylon, chosen together with you, sends you greetings, and Mark, my son* ¹⁴ *Greet one another with a kiss of love. Peace be to you all who are in Christ.*

The God of All Grace - 1 Peter 5:10

His Grace. The Christian has hope regardless of circumstances because our God is "*the God of all grace.*" This verse is a conclusion to the thought Peter began in verse 6 as indicated by those translations such as the ESV that group verses into paragraphs. Because God opposes the proud and gives grace to the humble, Peter gives the command to "*humble yourselves, therefore, under the mighty hand of God, that He may exalt you at the proper time, casting all of your anxiety on Him, because He cares for you.*" That humility before God is a necessary part of trusting Him to care for you so that you will cast upon him your worries. (See: The Necessity of Humility). That in turn is a necessary part of being sober and

alert, that is, clear thinking and actively aware of the danger posed by our adversary, the devil, so that you will resist him firm in the faith. As I pointed out last week, Satan is extremely dangerous to both non-Christians and professing Christians that remain proud. However, as James 4:7 succinctly sums up spiritual warfare, the devil is not to be feared by those that properly walk with God - *“Submit to God, resist the devil, and he will flee from you.”* The roaring lion becomes a scared cat when facing those who will humbly submit to God and resist him, and obedience to God is resisting Satan. (See: Resisting the Devil)

That humble submission to God is to be normal as seen in the lives of the godly with many examples recorded on the pages of the Scriptures. Peter could encourage these saints in Asia Minor by pointing to such examples of those who remained godly even while suffering according to the will of God. Peter specifically pointed to the sufferings of Christ as the example to follow (1:11, 21; 2:23-24; 4:13; 5:1), and he also pointed out that some among them had been “tested by fire” (1:7) and other brethren who are in the world had experienced the same suffering (5:9).

The question among non-believers and immature believers alike is how can God be the God of all grace when He allows so much suffering even among His followers? First it must be remembered that the reason man suffers is due to the consequences of sin which includes his own sin, the sin of others against him, and living in a sin cursed world. If man received what he deserved, it would be death and eternal punishment. Ezekiel 18:4, *“The soul who sins will die.”* Romans 6:23, *“The wages of sin is death.”* You don’t want God to be fair. You want Him to be merciful and gracious.

Mercy is God’s undeserved response of compassion to those who are suffering to withhold the punishment deserved and extend means to alleviate the suffering. That is why in 1 Peter 1:3 God is blessed because it is according to His great mercy that He causes people to be born again to a living hope through the resurrection of the dead. Salvation is tied to God’s mercy. Paul says the same thing in Titus 3:5-7,⁵ *“He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit,⁶ whom He poured out upon us richly through Jesus Christ our Savior,⁷ so that being justified by His grace we would be made heirs according to the hope of eternal life.”*

Please note in verse 7 the relationship of God’s grace and salvation. Grace, χάρις / charis, is undeserved favor. God’s mercy pardons sinners from the penalty of death, but He does not leave His elect in that state. Justification comes by God grace so that believers stand righteous before Him, are adopted into His family and then through the work of the Holy Spirit they begin the process of being conformed into the image of Christ.

Peter states in 1 Peter 5:12 that what he has written to them is the true grace of God, and God’s grace is a theme throughout the letter. He begins with a wish that God’s grace would be upon them (1:2). In 1:10 he ties salvation and grace together pointing out that the salvation they had received by faith in Christ was something *“the prophets who prophesied of the grace that would come made careful searches and inquiries.”* In 1:13 Peter points out that living the Christian life in the present would require them to have their hope fixed completely *on the grace to be brought to you at the revelation of Jesus Christ.* God’s grace will extend into eternity with the glories that will come with Jesus’ return. In 3:7 Peter admonishes husbands to *“live with your wives in an understanding way, as with someone weaker, since she is a woman; and show her honor as a fellow heir of the grace of life, so that your prayers will not be hindered.”* Marriage is part of God’s grace to mankind. In 4:10 Peter speaks about the individual gift God gives to each believer so that they may serve one another *“as good stewards of the manifold grace of God.”* Being able to serve God within the church is part of the various graces God gives. Those spiritual gifts are “grace gifts,” χάρισμα / charisma. In 5:5 Peter reminds them that God opposes the proud but gives His grace to the humble.

God is the god of all grace because every undeserved favor you have received is ultimately from the hand of God. James 1:17 puts it this way, *“Every good thing given and every perfect gift is from above,*

coming down from the Father of lights, with whom there is no variation or shifting shadow.” In Acts 17:22-31 Paul pointed out to the philosophers on Mars Hill that the God they did not know “*made the world and all things in it, since He is Lord of heaven and earth . . .*” and “*He Himself gives to all people life and breath and all things . . .*” “*in Him we live and move and exist.*” Creation itself along with God’s provision for all its creatures are evidence enough of God’s manifold grace and goodness (Romans 1:19-21; 2:4).

His Calling. The greatest act of God’s grace is his calling of sinners to faith in Jesus Christ and sharing with Him in His glory. 1 Peter 5:10 states “*And the God of all grace, who called you to His eternal glory in Christ.*” This a summary statement of two themes Peter has carried throughout this letter concerning God’s calling and the eternal glories that begin with Jesus’ return. Peter begins in chapter 1 with his presentation about the believer’s identity in Christ. God chose them according to His own foreknowledge, and by the means of the sanctifying work of the Holy Spirit they were brought to the obedience of faith and cleansed by the sacrificial death of Jesus Christ as the atonement for their sin. God caused them to be born again to a living hope due to their faith in the resurrection of Jesus Christ from the dead and through that to be given an incredible inheritance far beyond anything in this world for it is imperishable, undefiled and unfading reserved in heaven for them and guaranteed for it is guarded by God Himself. God’s calling of believers is a reference to all of these things that are part of your identity in Christ including the future promised inheritance with Christ.

Peter references God’s calling five times. In 1 Peter 1:15 based upon the calling of God, the Holy One, you are to be holy yourselves in all of your behavior. In 1 Peter 2:9 God calls you out of darkness into His marvelous light so that you are now a chosen race, a royal priesthood, and people who have received God’s mercy to become His people that are to proclaim His excellencies. In 1 Peter 2:21 believers are called for the purpose of following Christ’s example of doing what is right to patiently endure suffering just as He did. In 1 Peter 3:9 Christians are called for the purpose of inheriting a blessing, so they are to be harmonious, sympathetic, brotherly, kindhearted and humble in spirit to give a blessing instead of returning evil for evil and insult for insult. And here in 1 Peter 5:10, the God of all grace has called Christians to His eternal glory in Christ.

Peter makes multiple references or allusions to Jesus’ glory, His return or the glories of our future inheritance that will be part of it (1:4, 7, 11, 13, 21, 23; 2:12; 3:9; 15, 19, 22; 4:7, 11, 13; 5:1, 4 & 10). Salvation from sin and the promise of an imperishable, undefiled and unfading inheritance to be received as part of the glories of Jesus’ return is motivation to pursue godliness including having a proper response to suffering according to the will of God.

Limits to Suffering - 1 Peter 5:10

The next phrase in this sentence in an encouragement in the midst of the enduring. Many translations have this as “*after you have suffered a little while*” which would be in keeping with the statement in 1 Peter 1:6 that “*though now for a little while, if necessary, you have been distressed by various trials.*” However, the Greek text simple states “*having suffered a little.*” That allows for this to be understood that God limits suffering in relationship to both time and intensity. In regards to time, your suffering at the greatest is limited to your short time of life on this earth. In regards to intensity, though it could be severe as it was for Jesus, it is also limited by God to what He knows you can endure. That principle is stated in 1 Corinthians 10:13 and Job 1 & 2 reveals God limits the harm that Satan can cause us. Knowing that any suffering we endure is limited, we can agree with Paul’s statement in Romans 8:18, “*I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.*” Though Paul details some very harsh things he had suffered in 2 Corinthians 10:23-28, he referred to these things earlier in 4:17 as “*momentary, light affliction*” that was “*producing for us an eternal weight of glory far beyond all comparison.*”

He Restores, Confirms, Strengthens & Establishes - 1 Pet 5:10

God's grace is also seen in four actions Peter lists as God's response toward believers to their suffering: Restore, Confirm, Strengthen and Establish.

Restore, καταρτίζω / katartizo, the word originally meant "to fit or join together," and so is used in both the sense of equip or prepare such as in Luke 6:40 of training a pupil, and restore or repair such as in Matthew 4:21 of mending fishing nets. God's work in the believer certainly takes in both ideas. He will equip the believer in every good thing to do His will (Hebrews 13:21), and like a good father, He disciplines and correct His children so that they are properly trained to share in His holiness (Hebrews 12:9-13). When something is fit together properly, then it is complete and hence the versions that translate this word as "perfect" "made complete" (NASB, NKJV - see 1 Cor. 1:10; 2 Cor. 13:11). God is also at work with Philippians 1:6 stating that "He who began a good work in you will perfect it until the day of Christ Jesus."

Confirm, στηρίζω, στᾱρίζω, the root meaning toward inanimate objects is "to make fast," "to support," "to fix something so that it stands upright and immovable" (TDNT). In this context in relationship to people, it is "to cause someone to become stronger in the sense of more firm and unchanging in attitude or belief—'to strengthen, to make more firm'" (Louw-Nida). Paul uses this word to describe Timothy going to the Thessalonians to strengthen them in the faith so that they would not be disturbed by their afflictions (1 Thess. 3:2). The word is used several times of God's actions in establishing people in the faith (Romans 16:25), strengthening believers in doing good work and ministry (Romans 1:11; 2 Thess. 2:17), and be able to stand firm against the evil one (2 Thess. 3:3). God strengthens the Christian to be firm in the faith to overcome the trials that are part of suffering and resist the devil's attacks.

Strengthen, σθενοΰω / sthenoō, is similar in meaning to στηρίζω / stᾱrizo we just looked at and so it intensifies the concept. To strengthen is "to cause someone to be or to become more able or capable, with the implication of a contrast with weakness—'to make more able'" (Louw-Nida).

Establish, θεμελιόω / themelioō, is to lay a firm foundation. It is used in reference to the physical foundation for a building in Matthew 7:25 and Luke 6:48. It is used to refer to a foundation of love in Ephesians 3:17 and a foundation for faith in Colossians 1:23. In this passage it is figurative for laying a foundation for Christian belief and practice.

There are many ways in which God accomplishes these actions in the believer including the conviction of the Holy Spirit (John 16:8-11), His chastening (Hebrews 12:4-11), the truth of His word through reading, preaching and teaching (2 Tim. 3:16-17), and the ministry of believers in each other lives (Eph. 4:11-16). However, in the context of this verse and this book, God uses the suffering we experience to bring us to spiritual maturity. James 1:2-4 points this out directly,² "Consider it all joy, my brethren, when you encounter various trials,³ knowing that the testing of your faith produces endurance.⁴ And let endurance have its perfect result, so that you may be perfect and complete, lacking in nothing." So does Paul in Romans 5:3-8³ "And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance;⁴ and perseverance, proven character; and proven character, hope;⁵ and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.⁶ For while we were still helpless, at the right time Christ died for the ungodly.⁷ For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die.⁸ But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us." While there will always be a natural apprehension of suffering, as Christians, we do not need to fear it. Even when the cause of it is evil, God is still able to use it to bring about good from it (Romans 8:28).

Doxology - 1 Peter 5:11

Peter breaks out into a doxology, a liturgical praise to God, in the next verse as he did earlier in 4:11.

“To Him be dominion forever and ever. Amen.” (Glory is included in 4:11, but not here though it added in some texts). Dominion is a reference to God’s power and might to control. It is an aspect of His sovereignty and the reason that God can perfect, confirm, strengthen and establish the believer. The Lord will establish His purpose and accomplish all of His good pleasure (Isaiah 46:10).

Silvanus - 1 Peter 5:12

Verse 12 is Peter’s brief comment regarding his scribe and the purpose of his letter. *“Through Silvanus, our faithful brother (as I regard him), I have written to you briefly, exhorting and bearing witness that this is the true grace of God.”* Silvanus is a Latin form of Silas which is the name used for this man by Luke throughout Acts. Silas joined Paul on his second missionary journeys after the Jerusalem Council (Acts 15). Paul refers to him as Silvanus in writing to the churches in Corinth and Thessalonica (2 Cor. 1:19; 1 Thess. 1:1; 2 Thess. 1:1), as does Peter in this verse.

Peter commends Silvanus personally to the churches in Asia Minor since apparently he was carrying Peter’s letter to them. Peter would not have need to tell them his high regard for Silvanus as a faithful brother if he was not bringing Peter’s message to them. The churches in province of Asia would have known Silas from when he traveled through that area with Paul, but the churches in the other provinces would not. It is probable that he also Peter’s amanuensis (scribe) in writing down the letter. That would explain the better quality of Greek used in the letter than would be expected from a fisherman. Since Silas was a prominent member of the church in Jerusalem, it is probable that Peter knew him from there and renewed their friendship when they met again so that he was useful to Peter at the time he wrote and sent out this letter.

Peter’s Purpose - 1 Peter 5:12

Peter specifically remarks that what he wrote was brief, which would add to the need for Silvanus to be given Peter’s recommendation as a faithful brother since he would need to explain and expand upon anything in the letter they did not understand. Peter also states that the purpose of his letter was exhorting them and bearing witness that the message and all that it referenced was the true grace of God. Some among them had already been distressed by various trials and more testing of their faith was surely to come, so the exhortations on their identity in Christ and how to properly live the Christian life and respond to suffering would have been very encouraging to them. God’s grace toward them was proven in the salvation they received through faith in Christ, and God’s grace would continue to be upon them in all circumstances.

Stand Firm - 1 Peter 5:12

Peter closes this thought with the command to *Stand firm in it!* It would have been easy for suffering to cause them doubts and fears resulting in them losing hope in the gospel of God’s grace which had been given to them. They were to maintain their faith and hold onto to the grace of God so that there would not be any yielding, any stumbling, any compromise with the truth they had been given. The storms of life and persecution of the righteous will come, but stand firm on the foundation laid in the gospel of Christ. Peter already pointed out that part of the grace of God was His actions to restore, strengthen, confirm, and establish them. All they needed to do was to continue to trust Him.

Personal Greetings - 1 Peter 5:13

Verse 13 is a personal greeting. *“She who is in Babylon, chosen together with you, sends you greetings, and Mark, my son.”* It was common that at the end of a letter there would be included greetings from others in that location. (See: Romans 16:21-23; 1 Cor. 16:19-20; Philippians 4:22; Colossians 4:10-14; 2 Timothy 4:21; Titus 3:15; Philemon 23-24). The commentaries have quite a discussion about the identities and location in this verse. However, it is not hard to determine that Peter

is writing something cryptic here and the traditional view is the correct one. If Peter had meant his wife, he could have stated that directly or at least *she who is with me* and her location would have been irrelevant. Adding in the location and the adjective "*also chosen*" indicates Peter is talking about more than just his wife.

Since the indication is that Peter is writing from Rome and persecution had already started there, he needed to be very careful how he could make a veiled reference to Rome without causing more harm to church that was still here. Since the term for church is feminine, the feminine pronoun, "she" is an appropriate reference without specifically referencing the church. There is no indication that Peter was either in the Babylon in Egypt or in Mesopotamia. The former was a Roman military camp at that time and there is no indication of a church in the later in that time. Peter was known to have been in Rome at this time and Babylon became a known reference to Rome as seen in its use in the book of Revelation, among the early church fathers, and in the apocrypha. These later usages indicate an earlier beginning. The traditional view is that the use of Babylon here is a reference to Rome.

It is doubtful that the reference to *Mark, my son*, is a physical descendent of Peter since church history does not record anything about children of Peter. Traditionally this has been taken as a reference to John Mark who it is known was very close to Peter and according to Papias (A.D. 125) composed his gospel account based on Peter. They would have known each in Jerusalem for Acts 12 records that the prayer meeting for Peter while he was in prison was held at the home of John Mark's mother. He was Peter's spiritual son the same way that Timothy was a spiritual son to Paul (2 Timothy 1:2).

Christian Greetings - 1 Peter 5:14

In extending these greetings to the churches, Peter is reminded to give them one last command, "*Greet one another with a kiss of love.*" This was a common practice in greeting one another in synagogues and early churches of that time. It still a common greeting in certain cultures. It was a friendly greeting which also indicated the close relationships that existed in the early church. There was nothing provocative or sensual about it. Barclay records that over time abuse began to creep in and strong warnings had to be given. By the fourth century, the kiss was confined to those of the same sex. By the thirteenth century even the liturgical aspects of the kiss of love was replaced by the kissing of a picture with the crucifixion on it. Barclay comments "*it was a lovely custom which was bound to cease when the reality of fellowship was lost with the church.*" Practices vary from church to church and culture to culture in modern times. Here at this church, it is common to see a holy kiss exchanged between those who are very close to each other, a holy hug occurs between those who are a little less close, and a holy handshake is given to casual friends and acquaintances. A warm greeting of some kind is the normal practice of all.

Benediction - 1 Peter 5:14

Peter concludes his letter as he began it with an expression of his desire for them. "*Peace be to you all who are in Christ.*" Peace is a state of tranquility that exists when there is harmony in relationships. Peter desire is for all who are in Christ to experience that tranquility. That is a profound statement since suffering and persecution were already beginning to become reality for the believers in these churches. Yet, it is also a realistic desire since those who understand their identity in Christ as described in chapter 1 have a hope that transcends the things of this world yielding peace with God and one another.

It is my prayer for you that you will also experience and live in this peace. That will be true for each Christian as they understand who they are in Christ and walk in submission to Him trusting Him to keep all of His promises including those that extend to eternity. That is our blessed hope. For those that are not yet Christians, my prayer is that today will be the day of your salvation so that you can also have peace with God knowing your sins are forgiven through faith in the person and work of the Lord Jesus Christ.

Sermon Notes - May 7, 2023
The Sustaining Grace of God - 1 Peter 5:10-14

Introduction

As Christianity in America has _____, secularism and immorality have increased

Without a proper understanding of God, what He has done & the hope of His promises, there can only be _____

1 Peter 5:10–14

The God of All Grace - 1 Peter 5:10

His Grace - a conclusion to Peter's thought that began in verse 6 about the necessity of _____

Humility & submission to God combined with being sober minded & alert enables _____ to the devil

Humble submission to God is to be _____ for believers & Peter could point to many examples in those suffering

How can God be the God of all grace when there is so much _____ in the world?

The suffering of man (and the world) is due to the consequences of _____ - yours, mine, living in a sin cursed world

Mercy is God's undeserved response of compassion to withhold _____ punishment and alleviate suffering

Titus 3:5-7. Salvation comes according to God's _____ and justification by His grace

What Peter has written is the true grace of God - 1 Peter 1:2, 10, 13; 3:7; 4:10; 5:5

Every undeserved _____ you have received is ultimately from the gracious hand of God - James 1:17; Acts 17:22f

His Calling. The greatest act of God's grace: calling of sinners to _____ in Christ & sharing with Him in His glory

References to God's calling in 1 Peter: 1:15 2:9 2:21 3:9 5:10

References or allusions to Jesus' _____ in 1 Peter: 1:4, 7, 11, 13, 21, 23, 2:12; 3:9, 15, 19, 22, 4:7, 11, 13, 5:1, 4

Limits to Suffering - 1 Peter 5:10

The Greek text simple states "having suffered a _____" which can apply to both the length of time and intensity

Length of _____ is limited because the maximum would be until you die or Jesus' returns

_____ is limited by God to what you can endure - 1 Corinthians 10:13; Job 1 & 2

The suffering of the present is not comparable to the _____ to come - Romans 8:18; 2 Corinthians 10:23-28

He Restores, Confirms, Strengthens & Establishes - 1 Pet 5:10

Restore - Equip / prepare - Luke 6:30; Heb. 13:21 Restore / repair - Matt. 4:21; Heb. 12:9-13

Made complete / Perfect - 1 Cor. 1:10; 2 Cor. 13:11; Phil. 1:6

Confirm - make fast, fix to make _____ 1 Thess. 3:2 - undisturbed. Rom. 16:25 - faith. 2 Thess. 3:3 - stand

Strengthen - to cause someone to be or to become _____ able or capable

Establish - lay a firm _____. Physical - Matt. 7:25. Love - Eph. 3:17. Faith - Col. 1:23

Accomplished by: conviction of H. S. - John 16:8-11, _____ - Heb. 12:4-11, God's word - 2 Tim. 3:16-17

Suffering / _____ / tribulations - James 1:2-4; Romans 5:3-8

Doxology - 1 Peter 5:11. A liturgical praise to God

The Lord will _____ His purpose and accomplish all of His good pleasure (Isaiah 46:10)

Silvanus - 1 Peter 5:12

Silvanus (2 Cor. 1:19; 1 Thess. 1:1; 2 Thess. 1:1 = _____ - book of Acts. Traveled with Paul on 2nd Mission trip
Commended as a _____ brother - probably carried Peter's letter to the churches, & may have been an amanuensis

Peter's Purpose - 1 Peter 5:12

Exhorting them and bearing witness that the message and all that it referenced was the true _____ of God
God's grace was proven in their _____ through faith in Christ, and God's grace would be with them always

Stand Firm - 1 Peter 5:12

Maintain faith and hold onto the grace of God - no yielding, stumbling or compromise of the _____ given to them

Personal Greetings - 1 Peter 5:13

Peter writes _____. He could have easily said his wife if that is what he meant & location would be irrelevant
The term "church" is feminine, so "_____" would be the proper pronoun. Babylon became a code-word for _____
"Mark, my son" refers to _____, writer of the gospel based on Peter's account

Christian Greetings - 1 Peter 5:14

A _____ of greeting was common then, but was replaced over time (though still common in some cultures)

Benediction - 1 Peter 5:14

Peter ends as he had begun with a wish for _____ in Christ, a state of tranquility existing when there is harmony
Christians have peace when they know their identity in _____ & walk in humble, trusting submission to Him
Non-Christians can have peace with God when they _____ of sin and place their faith in Jesus - Romans 5:1

KIDS KORNER

Parents, you are responsible to apply God's Word to your children's lives. Here is some help.

Young Children - draw a picture about something you hear during the sermon. Explain your picture(s) to your parents at lunch. Older Children - Do one or more of the following: 1) Write down all the verses mentioned in the sermon and look them up later. 2) Count how many times "grace" is mentioned. 2) Discuss with your parents the importance of God's grace and how His grace is demonstrated to man.

THINK ABOUT IT!

Questions to consider in discussing the sermon with others. What are some of the important lessons you have learned from 1 Peter? How have those affected the way you live? Why is there so much despair in current American society? How does 1 Peter 5:10-11 complete the thought Peter began in verse 6? How can God be the God of all grace when there is so much suffering in the world? What is mercy? How does it compare with grace? What is the relationship between mercy and grace in salvation? Trace the theme of grace through 1 Peter. What are some of the undeserved favors God gives to mankind? To you personally? What is God's calling to His eternal glory in Christ? What are the other four callings that occur in 1 Peter? Look up the verses that reference or allude to Jesus' glory. What is the maximum length of time a Christian can suffer? What limits the intensity of suffering? What were Paul's thoughts about suffering in this life? Explain each of the following from 1 Peter 5:10 and how God fulfills them: restore, confirm, strengthen & establish. What is a doxology? Who is Silvanus? What did he do for Peter? What were the purposes of Peter's letter? How did he carry them out? What were they to stand firm in and how were they to do it? Who is the "she" in 1 Peter 5:13? Where is the Babylon of that verse? Who is "Mark, my son" and what did he do for Peter? Why did the kiss of love as a greeting diminish in churches? What has replaced it? What is the peace in Peter's benediction? How can Christians have that peace? How can non-Christians gain peace with God?

